be demonstrated, we think, that the spirit of love would have produced far greater good than the spirit of party, and this a good unmixed with accompanying evil. Still, we must shut our eyes to facts which are every day forcing themselves upon our notice, if we deny that in the existing world, partisanship in politics, and sectarianism in religion, have been made to serve important purposes in the prevention of evil, and the instigation of what is positively good. But for the existence of such a spirit, patriotism would often have languished and died, and persons in possession of power would have been allured onward to acts of most atrocious tyranny. The sifting investigation to which public measures are subjected, arises sometimes from the jealous temper with which parties watch each other, rather than from disinterested patriotism. The history of the Church shows how activity among the clergy, and a spirit of reading, inquiry, and reflection, among the great mass of the people, have been produced and fostered by the clashing of opposing sects, when deeper principle and higher feeling might have proved utterly ineffectual.

SECT. IV.—INFLUENCE EXEECISED BY THESE PKINCIPLES IN BIASSING THE CONSCIENCE.

The attention of the philosophic mind of modern Europe was first called to the class of phenomena now to be examined, by Hume, more particularly in his famous Dialogue appended to the Treatise on Virtue. The train of observation has been followed, too, by Adam Smith, in his Theory of Moral Sentiments, and reappears once or twice in his Wealth of Nations. It is prosecuted by Macaulay, with his usual splendour of thought and diction, in his remarks on Macchiavelli, and is fondly dwelt on by several other writers of our age.

We may first take a view of the phenomena noticed by these acute writers, and then point out the proper use

to be made of them. In this, as in many other particulars, Hume has been guiding, in a manner much to be deplored, the thinking mind of our countrymen. It is needful to rectify the conclusions rashly drawn from a class of facts, the existence of which cannot be denied.

It is a fact, explain it as we please, that men's moral judg-